The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 18.—Vol. V.] LEXINGTON, KY. WEDNESDAY, OCTOBER. 29, 1828. [Whole No. 226

HISTORICAL LIBRARY

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For the Western Luminary.

AN ESSAY ON

THE COMPARATIVE VALUE OF FREE AND SLAVE LABOUR.

NO.--V.

Give a slave partial freedom by permitting him to work for himself on paying you a weekly sum -- that slave will do it readily He will earn enough to support himself and pay you. If free, he could work for less than he does by the exact sum for which he hires himself from you. Task-work is something of this kind. Bid a slave do his usual day's work, and pay him for the surplus, you'll find his productive power increases beyond expectation. It is not uncommon to find this in those states where the staple is less valuable. Tobacco. Cotton. Rice. Hemp The latter, in the breaking part, can hardly be forced even by hard driving, but is generally effected by allowing something to the slaves for the quantity surpassing a day's work.

In Russia and in Poland, where freedom has been granted, the masters have found the good effects of it in the increased value of their estates. The nobles of Richard the second prevailed on their masters to rescind the grant of liberty which their villains had extorted. They little thought that their posterity would receive fifty-fold income from the rent paid by free tenants. In Virginia the Quakers are at least as comfortably situated as their fellow citizens, some of whom I have heard invidiously observing that the Quakers had gained by emancipation, that they had no longer to support the idle and infirm, and that they hired none but the best and most industrious.

We are asked; Why, if the labour of slaves is unproductive, do not their masters set them at liberty? Because their masters call them property, and to part with what they value at 5, 10, or 5000 dollars, would be a grievous hardship to the individual, however beneficial to the state The conversion of villains into freemen was as warmly opposed by the barons of old time, as that of slaves at the present day can be. Yet I think no sober man will compare the beggarly and brutal mob that followed Wat Tylee, with the inhabitants at present inhabiting the counties adjacent to London. Another reason is: Because dominion flatters the human mind. Many would struggle hard to retain or obtain power, who, perhaps, would not make a bad use of it. I have heard a man, by no means of a cruel disposition, declare that negroes would never be well governed till the masters had the power of life and death. Individuals, like states, cling to power. Genoa half ruined herself by endeavoring to hold Corsica in subjection. Britain did the the same by America—which, as the event has proved, is now more valuable to Britain than when she made a part of the empire. To be waited upon is likewise very pleasing, as well to those who have not, as to those who have been used to it. In this country we often see a young man whose exertions have been handsomely rewarded by gain, proceed immediately to vest it in negroes, although certain that the advantages accruing from that kind of stock will never equal those he has experienced when his property was differently employed. Indolence, as well as property and power, has its charms. In Ohio, I have heard a wealthy man bitterly lament his inability to have negroes, and talk in the most feeling manner of the hardships of his situation. This sort of feeling is seldom expressed by the poorer class of citizens, who, happily, have the right of election in their own hands, otherwise slavery would soon be introduced there.—Some individuals may urge better motives for not emancipating immediately.

We are sometimes told that these people enjoy more real freedom than they would if at liberty, and the reason given is, because they would then be obliged to work harder, and to experience those cares and sorrows, attending the maintainance of their families, with which they are now entirely unacquainted. If anxious cares and incessant thought constitute a slave, the master is such, for his mind is ever restless. Yet no master would change conditions with his slave. Every commander, if he does his duty, is exposed to incessant toils, wounds and death. Yet I believe it would not be easy to find one, who would relinquish his dangerous and awful duty, for the easy task of his pampered domestic, whose hardest exertion consists in brushing his master's coat. Freedom is the reward of labour, and the indolent wealthy man will soon find the Sheriff master not only of his property, but of his person. Make a free man of the slave, the mere motives may perhaps double his bodily, and increase his mental labour, a thousand fold; but it would be a strange inference, that he was therefore a greater slave than when under a master. But these topics are not peculiar to America. In every land of slaves like causes have like effects. In Russia, as in America, you are often told that the condition of the slave is as good, or better, than that of the labourer in England. Both Russian and American slave owners may be right, if labour constitutes slavery. But the glory of freedom is to enable the human creature to perform bodily as well as mental miracles, while slavery sinks him to a state in which he becomes an object of pity and contempt to active and intelligent freemen.—The resemblances presented in slave countries, however distant in climate and institutions, form a curious subject of observation. Here are some of them.

In the West-Indies, America, and Russia—wealth is estimated by number of slaves

In the same countries the slave is allowed no peculium--a right which existed in Pagan Rome, but for which we *Christians* have not even a name.

In the same countries, murder of slaves almost certainly unpunished—Marriage equally slighted—The oath of a slave not allowed against a freeman—Desperation sometimes has fearful results for the master—Prisons are filled with this class.

In Russia.—A few cities enjoy the the pleasures of existence, and exhibit palaces, because whole provinces lie desolate, or contain only wretched hovels, in which you would expect to find beasts rather than men.

In America.—No towns at small intervals between which and the adjacent country a profitable exchange is carried on, but one or two great towns, remarkable for shew and display, while the rest of the country is destitute of manufacture, the only means of fixing decent towns.——It would be difficult to furnish a stronger exemplification of the maxim—that like causes, produce like effects.

I ask my reader's pardon for this digression, and will detain him no longer from my conclusion.

It appears from experience that the raising of slaves is a losing business, since it never yet was followed as a profession or trade. From calculation the expense of a slave seems to exceed that of a free man From the constitution of human nature, as delineated by the wiset men of different ages, and of different nations, the same inference follows. The same inferences are drawn from manufactures as from agriculture, from the comparative value of land in the free and slave states, from the rigid economy of the former, and the childish luxury of the latter. It has appeared that slave labour has never been able to compete with free labour on equal terms and that wherever economy become necessary slavery has disappeared, and been replaced by voluntary labour, which, while it made the human creture more productive, rendered him more frugal. With these considerations, I leave the decision of the question to reader.

G. C.

SOUTH SEA ISLANDS.

At one of the services in aid of the London Missionary Society in the month of May last, a sermon was preached by the Hon and Rev. Baptist Noel, in which he stated that 20 Islands in the South Seas had already been christianized through the labors of missionaries, and that 30 000 children were under instruction. About 50 churches have been built. One Auxiliary Society in 1825-6 gave $1332, and another 5000 gallons of cocoa-nut oil. In three Islands out of 20, the number of baptisms since the mission commenced, (in 1797,) is 5615. In five Islands, the number of communicants in 1825-6 was 2294. Mr. Noel remarked that baptism, in these cases, was not "lightly administered," nor were communicants "lightly received."—*N. Y. Obs.*

AMERICAN MISSIONS IN CEYLON.

It appears from letters and journals in the Missionary Herald for October, that the number of students in the Missionary Seminary at Ceylon, is 67; boarding school for boys, 96--for girls, 26; free school for boys, 3 378,--for girls, 942. Total 4 509. The Mission Church comprises 108 members, 14 having been admitted on the 24th of January last. There is a Tract Society connected with the mission; also, several Native Bible Associations the amount of whose collections and contributions in 1827, was 220 rix dollars. Mr. Woodward, Principal of the boarding school for boys at Tillipally, thus writes:

"I have often thought of many of my fellow-laborers in some distant part of the heathen world, who, though they have labored hard like faithful servants "for many, many years still mourn that *no one*, or perhaps but *one*, has believed their report." At no time is my mind more affected by this thought, than Sabbath afternoon, when all at this station, who give evidence that they love the Saviour and the souls of men, come in to spend a few moments with me, previous to going among the people to publish the glad tidings of peace. Sometimes when I look around upon the twenty-five or thirty who are thus assembled, my eyes affect my heart, and I cannot suppress the tear which accompanies the thought. Oh what joy it would give many a dear brother to have even *one* such helper. Should two be raised up by the grace of God, to strengthen his hands and encourage his heart, oh what thanksgiving and praise! Did I think that this paragraph would fall into the hands of any such brother, who is toiling in some "dark corner of the earth." I would add the assurance *that without ceasing we make mention of him always in our prayers.* We pray that his faith fail not till he enter his rest."

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From the Philadelphian.

A NEW PLAN OF EDUCATION.

At a meeting held in this city on Monday last, for the purpose of devising a more efficient and economical plan of educating young men for the ministry, the following resolution was adopted, viz.

Resolved, That as the present meeting is not so large as would be desirable, and as the subject is deeply interesting and important, it is proper to adjourn, and meet again next Monday evening precisely at 7 o'clock, in the old session room of the 2d Presbyterian Church; and that the Rev J H Kennedy and the Rev Prof Monteith be a committee to extract and publish in the Philadelphian, certain documents on the subject, together with such remarks as they may deem expedient.

The subject of establishing a school which shall combine manual labor with study, has for several years been agitated in some parts of our country, and has led to actual experiments, the result of which has produced such deep conviction on the minds of many in this city as to leave no doubt either of the utility or the success of the plan. The Oneida Academy has been in existence two years. Its primary object is to educate young men for the ministry. It was founded by a number of the friends of religion and literature in the neighborhood of its location, by subscribing stock, organizing a company, and purchasing a farm. The success of the plan the first year, of which we have a printed report, will appear from the following statement given by the Instructors.

At a meeting of the Trustees of Oneida Academy, at Utica, December, 1827—the Instructors made the following report:—

The Academy was opened for the reception of Students the 2d week in May, and closed the 1st of December. Within this time, twenty-seven young men have been at the institution. The ordinary number, however, has been about twenty.—More this season could not be accommodated. All except four are professors of religion, and most of them have the ministry in view.—One who was not pious, has, in the judgment of charity, become so since he entered the institution.

The labour performed by the students has been, upon an average, three and a half hours per day.—This is the only compensation which has been received for board and washing. The charge for tuition has been fifty cents per week, or $20 per year. The labour has generally been stated, and between four and six, in the morning, and in the afternoon. That Students might be interrupted as little as possible, a labourer has been constantly employed. The Students have boarded with one of the Instructors.—About forty acres of land have been cultivated—two for a garden, and the remainder for corn, potatoes, &c. Twenty acres have been mown. Between forty and fifty cords of wood have been chopped, fifty barrels of cider made, and other work necessary on the farm.

The quantity of produce raised, as nearly as can be ascertained without actual measurement, is as follows:—Corn, 700 bushels; potatoes, 400, onions, 80; oats 100; beans 25; barley 10; hay 30 tons.

The income of the farm, notwithstanding many disadvantages attending the commencement of the undertaking has exceeded the expences of boarding the students, keeping of stock, hire in the house, and the hire of the labourer for a year, about $150 It is, therefore, an ascertained fact, that a student may defray the expenses of his board, by three and a half hours labour, and without interfering with his studies.

Gardening may be introduced to any extent, in future, that the market will warrant, which will be an agreeable as well as profitable employment. Mechanical business may also be introduced; and thus employment may be furnished for as many students as it is desirable to have in one school.

As it has been doubted by some, whether students would labour willingly and faithfully, the trustees would remark, that they have found very little difficulty on this point—All kinds of business on the farm have been performed cheerfully.—The labour has been viewed rather as a recreation than a task. It has evidently been conducive to health. The time spent in labour has been no hindrance to their studies. They have not only had as many hours for study as at other institutions; but the exercise has enabled them to study to better advantage. We have never seen young men make better proficiency than they generally have made. Their deportment, in a moral point of view, has been such as to merit the esteem of their teachers.

The Instructors have endeavoured to comply with the coustitution, "to inculcate the truths of the christian religion." by organizing the whole school into a bible class, and by attending to other religious exercise.

They would also remark, that most of the students have been employed in instructing Sabbathschools, and have instituted several in the vicinity, where they were much needed.

The following is an extract from the Address of the Trustees to the christian public.

The grand question has not been whether such an institution would be highly useful, as adapted to the wants of the country, but whether young men would be willing to labour three or four hours daily; and whether this would interfere with their studies The latter, however, has not been a question with those who have had experience in instruction The uniform opinion of such has been, that the labour would be advantageous to the progress of students; and the experiment, thus far, has confirmed the correctness of this opinion.

And why should not students be willing to labour, especially if they have been accustomed to business? If they have the ministry in view, shall they be ashamed to tread in the steps of prophets and apostles, who "laboured, working with their own hands;" or of the Saviour, who has set them an example of the same kind, before he began to preach the gospel. If they have not sufficient *industry* and self-denial for this, will they have enough for distinguished usefulness, after they have acquired an education? But young men will labour, if the practice is general among their fellow students, and they receive the profits of their industry. The experiment here and elsewhere, has proved this; and the practice is gaining ground. An association of young men at the Theological Seminary at Andover, have adopted a "*regular system of mechanical labour*" for the purpose of exercise. This has been conducted with so much success, that the Trustees have authorized the expenditure of $2000, the ensuing year, for the purpose of erecting suitable buildings for their accommodation.

The success of the experiment thus far, in this institution, has exceeded the expectations of most of its patrons and friends. The avails of the labour of the students, as appears from the report of the teachers, have more than defrayed the expense of board. The Trustees have had the pleasure of attending an examination of the students, and witnessing their proficiency in study, and also their industry in the field, and were highly gratified with both. They feel, therefore, bound to recommend this institution to the attention and patronage of all who wish well to the best interests of our country.

There are some considerations, which give this school peculiar claims upon the liberality of the christian public.

1. It is a plan well adapted to preserve the health of students. It is a fact, that many young men have nearly or quite destroyed their constitutions, while pursuing the studies preparatory to their profession for want of systematic exercise. Those have suffered most, who have been accustomed to an active and laborious life, and possessed the best constitutions. This calamity has fallen more heavily upon young men preparing for the ministry. The reason is obvious. Most of them have been accustomed to an active life, and commence study at a more advanced age than students in general. But the evil is felt by all classes of students; and seminaries of learning are attempting to remedy the evil by the introduction of military and gymnastic exercises These are doubtless favourable to health; but not more so than the cultivation of the earth or mechanical labour; and the latter are more agreeable to the design of our Creator, and more becoming the character of those who expect to preach the gospel, and whose example, in all respects, should be worthy of imitation.

2. It will increase the number of educated men. Many parents, who live by their labour, and who have brought up their sons to industrious habits, do not send them abroad for education, lest they should become indolent or profligate. Others are deterred by the expense. Many young men, who would enter the ministry, are not sufficiently settled as to their duty, or are averse to throwing themselves upon charitable societies; and without doing this, they cannot obtain an education. But if a young man can nearly support himself, by spending the hours not usually employed in study, in some profitable business, he need not be deterred from seeking to obtain an education, because he is not born to wealth, provided he is gifted by his Creator with talents, which will render him respectable and useful. Societies, by bestowing less, might aid many more; and in every part of our country, as many youth may receive an education as desire it, and as the exigencies of society demand.

3. The system of exercise contemplated in this institution, will promote that spirit of enterprise and independence, which is so essential to the execution of every great and difficult undertaking. It will do this by teaching young men to help themselves, and to depend chiefly upon their own efforts for support and for success in life.

4 It will tend to give young men that bodily and mental energy necessary to enable them to endure the hardships and self denial incident to many situations in life, and unavoidable in the discharge of many du-

ties. An energetic mind is rarely found in a feeble body; and if it exist, it is to little purpose, as it cannot execute its designs. The day in which we live is a day of action.—Great bodily and mental energy are necessary to men in all professions, and especially in those designed for the ministry. Without this, they cannot encounter the difficulties of new settlements and missionary stations abroad. If pious zeal should prompt some to encounter the hardships & privations of such stations, with an enfeebled constitution, they must, like many who have gone before them, soon "cease from their labours," by sinking into a premature grave, or by abandonding their post. A systematic course of exercise in all our literary institutions, is demanded by every motive of humanity, of interest, and of duty; and great is the responsibility of those in whose hands is lodged the power of affecting so desirable a change.

5. It will exhibit an example of industry, which will tend to encourage and promote this virtue in all classes of the community. It will wipe away the reproach, so often, though in most cases very unjustly, cast upon beneficiaries, that they seek the ministry to avoid labour.—It will tend to promote the morality and piety of students, by filling up with useful employment those hours which are usually spent in idleness.

A similar plan of a school has recently been adopted in New Jersey, and has excited a high degree of interest through the state.

The committee would contrast with the above plan, the method which has been heretofore pursued in this city, with its general operation and results. It is asserted on good authority that the Presbyterian churches in this city for some years back, contributed an average amount annually of about $2500. This sum was applied to the education of young men by an annual appropriation to each of sums, varying from one to $400. Should we fix the annunity at the lowest rates, $2500 would support only 25 scholars, and it required a capital of more than $40,000; whereas with a capital of $20 000 we can educate in a much better manner, not 25 only, but 75 students.

With regard to the pious habits of students, the plan is of great consequence. It ought to be remembered that our young men are often when they commence their studies babes in Christ, they ought not to be exposed to all the temptations of promiscuous academies, and without any special supervision. They need as much pastoral care as any of the lambs of Christ's flock. Nay it is more important that they should be more eminent in piety than in learning.

After all, the plan recommended derives its highest excellence from its tendency to preserve and promote the health of students. The Church may expend her thousands, and bring forward the most talented young men to the work of the Lord, but all this expenditure of money, of labour and talent, is lost, in many instances, as soon as made. This melancholy fact calls aloud, as it were from the tombs, to christians to adopt some other method of furnishing the Church with ministers. The plan proposed will itself go very far towards the attainment of this object. It may be made to furnish the best instruction for young men for four years of their education, and will thus bring them into habits of exercise which may easily be continued through the remainder of their studies. If then the exigencies of the Church require such a measure, why should it not be immediately taken? There should be no time lost in calling forth labourers into the harvest. Nor was there ever a time when such a school could be located so conveniently and cheaply, in the neighborhood of this city.

In behalf of the meeting,

J. H KENNEDY. } *Com-*
JOHN MONTEITH. } *mittee.*

SINNERS THEIR OWN DESTROYERS.

One proof that sinners are their own destroyers may be drawn from the candid concessions of many who have died without hope. And how affecting the argument drawn from so faithful a moment as that which separates between time and eternity! Many live as the fool liveth, and die as the fool dieth, having no bands in their death; but not unfrequently does it happen, that God rises up in the terrors of his insulted love, and leaves on the death-scene of the careless and impenitent the deep-marked, features of the ruin that is coming. On this subject I may be allowed to repeat the observations of one whose many years in the ministry gave him the most abundant opportunities of familitary with scenes of death.—"With whatever confidence," says he, "transgressors, while in health and strength, may assert their blamelessness,—with whatever impiety and boldness they may charge God as the author of their destruction, yet their language will be changed in the honest hour when they shall have to struggle with the king of terrors. I have more than once heard the sinner, while he supposed that death was yet at a distance from him, quieting his conscience by sophistical reasoning, and excusing himself for his continuance in guilt. I have beheld this same individual stretched on a bed of sickness, pale, feeble, languishing in the midst of the tears and sighs of relatives, expecting each moment that death would arrive and tear his unwilling soul from the body, and bear it before the tribunal of his Judge. Ah, his faultering tongue no longer dared to extenuate his neglects; his trembling heart abstained from its unholy charges against God;—shuddering and affrighted at the misery which awaited him, he exclaimed. 'Fool that I was, to have rejected an offered salvation—fool, to have closed my ears against a Saviour—fool, to have slighted the importunities of a compassionate God. I perish, and I perish under the agonizing reflection, that I am the author of my own destruction!'" Yes, brethren, and I remember a death-scene described with inimitable pathos by Dr. Young, and told while the facts of the case were strongly impressed upon his memory.—I remember those awfully affecting exclamations, as the last effort of a soul, ruined and lost by neglect:—"I have been too strong for Omnipotence,—I have plucked down ruin."—"Plucked down ruin!" yes! experience often seconds the declaration of God, and many a dying agony tells—and many a dying groan echoes back the charge which a God of truth, of holiness, and of justice, fastens on the sinner.—"Thou hast destroyed thyself."—*Bedell's Sermon in the last Nat. Preacher.*

OH ISRAEL! THOU HAST DESTROYED THYSELF; BUT IN ME IS THY HELP.

From the tremendous language with which the verse commences, God breaks off, as it were the expected malediction, and brings to the mind a subject of which infinite love could alone have orginated a thought There is no analogy in nature by which to elucidate the idea I would convey. But, in imagination, suppose that on some summer day, when the bright orb had poured on the earth the most fiery of his beams, the heavens should become dark—suppose that clouds rolled on clouds should have all the appearance of immediately bursting on the earth with all the artillery of the skies—and suppose that with all the quickness and rapidity of thought, and with no preparatory indications, these terrific signs in heaven were at once dissipated, and an unclouded sky presented to view. How astonishing, how unexpected the change! Yet, my friends, feeble is this imagined occurrence to illustrate the meaning of the text. In a spiritual sense, there are clouds of awful portent athwart the heavens; the thunders roar; the tempests come, rushing on; and the line of desolation crosses your path. "Oh, Israel, thou hast destroyed thyself." But suddenly the clouds are gone—the thunders hushed—the glorious Sun of Righteousness appears—and a voice of more than angel sweetness is heard; "In me—in me is thy help"—*ib.*

LOVEST THOU ME MORE THAN THESE?

A gentleman was conversing with his wife one evening, on the duty of consecration to God.—Their infant child was in her arms. The father looked for some time upon his infant, till the tears filled his eyes, and then said to his wife, Do you think that you can say,

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee?

She hesitated, and looked at the infant, and then at her husband, and with flowing tears replied, I am afraid that I cannot. That night the child was in perfect health; but before the sun arose, its spirit had gone to the God who gave it.

Christians! can we say that we have no idols in our hearts? If we have, are we willing to dethrone them, and give the supremacy in our affections to God.—*N. H. Observer.*

DEISM RENOUNCED.

In the town of Fintona (Ireland) and its neighborhood, there were a number of individuals who were Deists, that went, to use their own language, to hear J——, and C——, impressed with the idea that J—— was mad, and C—— a fool. They came away impressed with the same idea, and went to one of their own houses, when they determined upon attempting a similar controversy; they soon found that they could not carry it on without reading—Read they did, and mark the glorious consequence—eight out of nine individuals renounced Tom Paine and other Deistical books they were in the habit of reading. I have been led to under-tand, that the owner of Tom Paine could not rest in his bed, but got up in the middle of the night, cut it in pieces, and burned it in the grate of his bed room, lest it should do harm before morning.—*Dublin Christian Examiner.*

Though the heart once gone from God turns continually farther away from Him, and moves not towards him till it be renewed, yet, even in that wandering, it retains such natural relation to God as its centre, that it hath no true rest elsewhere, nor can by any means find it. It is made for Him, and is therefore still restless till it find Him.—*Leighton.*

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
OCTOBER 29, 1828.

THE PEDO BAPTIST.

Persons holding subscription papers for the Pedo-Baptist, are requested to forward a list of the subscribers they have obtained forthwith either to the Rev James K Burch Danville, or Rev Thomas Cleland, D D. Harrodsburgh Should a sufficient number of subscribers be received, the first No. will probably be published in the month of January next. It is expected, that every person who is desirous the work should goon, will exert himself in procuring subscribers It is to be issued monthly in pamphlet form, containing 16 large octavo pages each, stitched and covered—Price One Dollar per annum Persons subscribing for five copies, to be entitled to a sixth copy gratis.

THE $20,000 FUND.

Another name, we learn, has been added to the subscribers to the $20,000 fund for endowing a permanent Professorship in the Theological Seminary at Danville, Ky. A benevolent gentleman, in Clark County, on hearing a representation of the plan, cheerfully gave his name as one of the 100, to secure the object in view. Our hopes are strengthened, as to the success of this enterprize. Surely no christian man, whom the Lord has prospered in earthly goods, will *hesitate one moment*, about giving a small portion of his *gold and silver*, for the promotion of that cause for which the Redeemer of the world shed his *precious blood*.

THE NARRATIVE

Of the State of Religion within the bounds of the Synod of Kentucky was handed us too late for insertion in this week's Luminary. It shall appear in our next.

Extracts from the minutes of the
SYNOD OF KENTUCKY.

Danville, Oct. 8, 1828

Synod met according to adjournment, and was opened with a Lecture by the Revd. James K. Burch, on 2 Timothy, 4th chapter. Constituted with prayer. Members present, as follows:

Of the Transylvania Presbytery—Gideon Blackburn, D. D. Thomas Cleland, D. D John Howe, John R Kerr, James C. Barnes, Samuel K Sneed, David Nelson, William Dickson, Samuel Wilson, *Ministers*—with George Yeiser, Wm. Nourse, Francis P Hord, Joseph Houbar, Thomas A. Clarke, and James M'Call, *Ruling Elders*

Absent of Transylvania Presbytery.—Benjamin Irvine, Samuel Finley, and David C. Proctor *Ministers.*

Present of the West Lexington Presbytery—Robert Marshall, Nathan H. Hall, Robert Stuart James K Burch, Eli Smith, John Hudson, Samuel Steel Simeon H Crane, and Samuel V. Marshall, *Ministers*—with J. M. C. Irvine James C. Todd, Charles M'Pheters, Samuel Rice, Samuel D. Fishback, and Sidney P. Clay, *Ruling Elders*

Absent of West-Lexington Presbytery—John R. Moreland James Blythe, D. D. Samuel Daviess Blythe, Joseph C. Harrison, and John T. Edgar, *Ministers.*

Present of the Muhlenburg Presbytery—Robert N Lapsley, Samuel Y. Garrison, *Ministers*—with Samuel M'Dowell, *Ruling Elder.*

Absent of Muhlenburg Presbytery.—Daniel Comfort, Wm. Stewart, Thomas Caldwell, Isaac Bard, John J Pearce, Samuel B. Robertson, and Alexander R Curry, *Ministers*

Present of the Louisville Presbytery.—Archibald Cameron John N. Blackburn, Samuel E Blackburn, Wm Scott, James L. Marshall, John T Hamilton, and J. H. Logan, *Ministers*—with Robert P Allen, Jacob Reinhard, and John Armstrong, *Ruling Elders*

Absent of the Louisville Presbytery. James Vance, Daniel C. Banks, Wm M. King and Andrew A. Shannon, *Ministers.*

Present of the Ebenezer Presbytery.—Andrew Todd, Samuel Taylor, and Charles Phillips, *Ministers*—with Joseph Mitchell, Appleton E Ballard, Wm Lowrey, and George Matthews, *Ruling Elders*

Absent of the Ebenezer Presbytery.—Dewey Whitney, *Minister.*

The Rev Eli Smith, was chosen Moderator and the Rev James C. Barnes, and Rev. Andrew Todd, Clerks P. T.

The minutes of the last stated sessions of Synod were read.

[The usual committees were then appointed.]

A free conversation on the state of Religion within our bounds, was made the order of the day, for Saturday afternoon.

The Rev James Kerr, of the Synod of Virginia, on invitation, took his seat as a corresponding member.

The Rev. Daniel C. Banks, assigned by note, reasons for absence from the present term, which were deemed satisfactory. Information was received of the illness of the Rev. Wm. M. King, as the reason of his absence from the present sessions

Adjourned to meet to-morrow morning at half past 8 o'clock. Concluded with prayer.

Thursday morning, half past 8 o'clock.

Synod met Constituted with prayer.

The Rev. Samuel Lynn, of the Synod of Tennessee, on invitation, took a seat as a corresponding member.

Synod agreed to be governed during its present sessions, by the rules appended to the Confession of Faith.

Reports were read and approved from the Transylvania, West-Lexington, Louisville and Muhlenburg Presbyteries.

The Rev. Samuel Finley appeared, and assigned satisfactory reasons for tardiness.

Mr. Okey M. Hoagland, Ruling Elder in the Transylvania Presbytery, appeared, and took his seat.

The Rev Robert Hardin, D. D. of the Synod of the West-Tennessee, on invitation, took a seat as a corresponding member

Rev. James Blythe D. D. and Rev. Samuel D. Blythe, appeared and took their seats; their reasons for tardiness having been sustained.

The committee appointed to examine the records of West-Lexington Presbytery, report, that said records be approved to page 50. Their report was adopted.

The Presbytery of Muhlenburg having failed for two successive years to transmit their records, they were directed to forward them without fail to the next meeting of Synod.

Theological Seminary.

Whereas the Synod have at a former term, resolved to establish a Theological Seminary at Danville, to be under the care of the General Assembly, and whereas various auspicsous circumstances seem to require an immediate attention to this subject—*Resolved* that Messrs G Blackburn, D D. Burch, J. L. Marshall, Lapsley Taylor J Blythe, D.D. Hall, Cameron Finley, & T Cleland, D D. be a committee, to meet at 3 o'clock this evening and report on this subject as soon as practicable.

The committee appointed to present to the Legislature the Memorial of Synod in relation to some of the property now holden by Transylvania University, but once belonging to the Synod; reported, that the said memorial had been presented, but had not been acted upon by the Legislature Their report was approved. Dr. Blythe, Messrs. N. H. Hall, Benj Mills, and John Green, were appointed a committee to revive the memorial, and present it if they deem proper to the next Legislature.

The committee appointed to examinp the records of Transylvania Presbytery report, that they find those records orderly and well kept.

Mr James Stonestreet, Ruling Elder in the West Lexington Presbytery, and Andrew Cunningham, Ruling Elder in the Transylvania Presbytery appeared and took their seats

The members of Synod were requested to settle with the Treasurer of Centre College during the present week, and Mr. Stonestreet was appointed to receive his report.

Rev Saml. Wilson obtained leave of absence during our remaining sessions.

Resolved, That it be enjoined on our Presbyteries to attend carefully to the recommendations of the General Assembly in relation to their reports, and further, that it be recommended to them to hold the stated clerks of the vacant churches responsible for their neglect in perfecting and forwarding their reports.

The overture relative to the rights privileges, and duties of baptised children, which had been postponed till this term, was taken up, and after considerable discussion, was indefinitely postponed.

Synod then had a recess till 4 o'clock.

4 o'clock P M. Resumed business.

Synod having been informed that the Rev. Benj O. Peers, of the Episcopal Church, had been authorised by the American Colonization Society to submit the prospects of that Society to the consideration of Synod, set apart to-morrow afternoon at 3 o'clock as the time, and the church as the place of attending to this business.

The Rev Samuel B. Robertson, of Muhlenburg Presbytery appeared and took his seat, his reasons for tardiness having been sustained.

Mr Francis Snowden, Ruling Elder, from the Louisville Presbytery, appeared and took his seat.

Mr. J. S. Berryman Ruling Elder, from the West-Lexington Presbytery, appeared and took his seat

The committee of bills and overtures reported the following question:—"Is it the privilege of members of the church to dedicate their grand children to the Lord in baptism when the parents of said children are living, and not professors of religion?" Synod answered this question in the negative.

Mr. Daniel Crabb Ruling Elder, from the Transylvania Presbytery, appeared and took his seat.

The committee appointed to examine the records of Ebenezer Presbytery, reported that those records are neatly and correctly kept

Adjourned to meet to morrow morning, at 9 o'clock. Concluded with prayer.

Friday morning 9 o'clock.

Synod met. Constituted with prayer.

The report from the Ebenezer Presbytery was received, approved, and passed into the hands of the committee to draft a Synodical Report.

The committee to whom was assigned the duty of reporting a system of rules for the regulation of the future sessions of Synod, reported; and their report, being amended. Messrs. Steel and Skillman were appointed a committee to print 1000 copies in 12 mo. form. (adapted to the late edition of the Confession of Faith.) having and index appended thereto.

Messrs. Phillips and Marshall were appointed to settle with the Treasurer.

The committee on printing the rules were directed to distribute them among the Presbyteries in proportion to their strength.

Synod then had a recess until after the delivery of an address by the agent of the American Colonization Society.

During the interval from business, Synod attended to the address in behalf of the American Colonization Society.

After which the committee in reference to a Theological Seminary reported, which was received, and it was resolved to consider it item by item—Synod being on the threshold of a subject of great moment, resolved to commence its deliberations by an address to a throne of grace, which was accordingly done; after which the subject was made the order of the day for to morrow morning.

The committee appointed to settle with the treasurer, made a report, which was received and approved

Adjurned to meet to-morrow morning at 9 o'clock. Concluded with prayer. *(To be continued.)*

AMERICAN BIBLE HOUSE

The new House of the American Bible Society, nearly opposite to the old one, is now completed and filled with workmen. It is about 40 feet square on the ground, and four stories high above the basement. The basement story is occupied by the steam engine and machinery for driving the Power Presses; the first story above the basement, by the eight Power Presses; the second as a Depository for paper not printed; the third, by nine common Printing Presses; the fourth by eleven others, of the same kind: and the loft above, as a place for drying the paper after it is printed. The eight Power Presses being equal to twenty of the common kind, it follows that the whole number is equal to forty. About 400 reams of paper are printed *per week*, which at the rate of $3 per ream, would cost $1,200, or more than $50,000 a year. The whole number of men and boys employed in this department, is 48—girls, 23. Total, 71.

The rooms in the old Bible House, which were formerly occupied by the printing apparatus, are now devoted chiefly to the use of the binders.—Here are employed 36 men, 2 boys, and 74 girls—Total, 112.

In the offices of the Agent and Secretary, are 4 persons, including the keeper of the Depository, which added to 71 in the printing department and 112 in the bindery, make a total of *one hundred and eighty seven persons*, actively employed in the good work of multiplying and issuing copies of the Sacred Volume.—*N. Y. Obs.*

AMERICAN TRACT HOUSE.

In this building, which is 80 feet long by 40 wide, and four stories high above the basement, there are in operation ten common presses, and four Power Presses, the latter driven by *two mules*. The whole are equal to twenty presses of the usual kind.—Here are employed 29 men and boys, and 14 girls—Total, 43. The quantity of paper consumed per week, is about 200 reams. In the Bindery are 6 men, 1 boy, and 51 girls—Total, 58. Employed in Stereotyping, 3. In the Secretary's Office, Depository, and Sales Room, 6. Total engaged in preparing and sending forth Tracts, *one hundred and ten*. Total in the Bible and Tract Houses unitedly, TWO HUNDRED AND NINETY SEVEN. *Ib.*

AMERICAN BOARD FOR FOREIGN MISSIONS

EXTRA MEETING.—On Friday evening the Board met in the First Presbyterian church, where very solemn and interesting services were attended.

The Rev. Dr. Porter, of Castkill N. Y. offered the introductory prayer. Extracts from the annual Report were next read by the Corresponding Secretary. These extracts related principally to the missions in Ceylon and at the Sandwich Islands, and were designed to show the happy results of introducing Christian education among the heathen. A few paragraphs from the conclusion were also read, with the design of pressing home the duty of engaging earnestly and unitedly in sending the Gospel abroad. The Rev. Dr. Alexander then addressed the assembly on the necessity of immediate exertion in promoting this great work. He was followed by Mr. Brewer, recently from Constantinople and Greece, who stated facts in regard to the Jews, Turks, and Greeks, in the countries which he had visited. The closing address was made by the Rev. Dr. Beecher, who presented in a novel and very forcible manner, the advances made during the last thirty years in communicating divine truth, and bringing it to bear upon the minds of men of all classes, but especially upon the poor and ignorant in Christian lands, and upon multitudes of the heathen.

A collection was taken, in aid of the missions under the care of the Board amounting to about $150.

The closing prayer was offered by the Rev. Dr. Green.

The assembly was large, and deeply interested in the facts disclosed, and in the animated and eloquent appeals to their hearts and consciences. The prayers were remarkably appropriate, fervent, and impressive.

Gentlemen were invited to remain after the blessing was pronounced, and subscriptions were made on the spot, amounting to above $2,000. Three individuals subscribed $500 each.—*Philadelphian.*

At the late anniversary of the London Missionary Society, no less than five Sermons were preached, at different times and places; and in five other places, the Sacrament of the Lord's Supper was administered. The total amount of collections on these various occasions, was rising of SIX THOUSAND DOLLARS. *N. Y. Obs.*

The Richmond Family Visitor states that a Presbyterian clergyman in Virginia, who is laboring in a wide moral waste without a salary, and whose property consists almost entirely in slaves, (valued at from $3000 to $1000,) has offered to liberate them all, as soon as the American Colonization Society can find means to transport them to Liberia. *Ib.*

PUBLIC VICES.—A gentleman has issued proposals for publishing, in New-York, a new weekly paper, to be entitled the "Citizen of the World, and Christian Patriot," whose object shall be "to attack iniquity in high places; to expose the evils of Theatres, Lotteries, Sabbath breaking and Intemperance; and in a manly, temperate and dignified manner, to reason and remonstrate with the enemies of morality and religion on the error of their ways." Such a paper is greatly needed, and we trust will be eminently useful. We bid it a cordial welcome. *Ib.*

INDIAN REFORM.

A Buffalo paper of Sept. 18, says, a letter from the mission establishment at Carey, Mich. states, that the infatigable Baptist missionary, Rev. Mr. M'Coy had left that place on a tour of observation to the west—to ascertain the local advantages of the territory, bounded east by the Missouri river and the State of Missouri, and west by the great American desert, for the settlement and *colonization* of the Indians scattered over the northern states and the territories of the United States.—Mr. M'Coy last winter gave to the public a pamphlet entitled, *The practicability of Indian Reform, embracing their Colonization.*" This work probably drew the attention of the government, and Mr. M'Coy was directed to make an examination of the country in question.

FOREIGN NEWS.

RUSSIA AND TURKEY.—The accounts from the seat of war show that the Russians have not advanced much since our last advices. There is a report that Varna has surrendered. Shumla is still a strong hold of the Turks, and promises to be for a while to come. The Czar has given up all hopes of carrying the place by assault, and, as Kamenski did in 1811, laid siege to the place, and is now waiting for famine to do its work. Whether he will have better success than Kamenski, time will show. It is probable, however, since he has cut off communication with Constantinople, that his plan will not fail; but we apprehend he will find the season so far advanced by the time Shumla has become his prey, that he will be compelled to pass a Winter of negotiation, instead of carrying his conquest further. It is quite evident now that his allies (and especially England) are busy in the attempt to settle his affair with Turkey. What will be the issue of their negotiation is impossible to say, and we leave it to the future.—*New York Journal of Commerce.*

A report has been spread on our exchange of the taking of Varna by the Russians; the stocks had declined in consequence of this news.—*Augsburgh Gazette.*

OF THE EXTERNAL USE OF TOBACCO IN CROUP.

By John D Godman, M. D.

Whenever children are threatened with an attack of cynanche trachealis (Croup) I direct a plaster covered with dry Scotch Snuff, varying in size according to the age of the patient, to be applied directly across the top of the thorax, and retained there till all the symptoms disappear. The remedy is found to be always effectual when applied in the first and second stages of the malady.—This mode of treatment was, from prejudice or scepticism, neglected by me, and in one instance, in which, with very considerable difficulty, one of my children was rescued by the ordinary treatment. But on being urged to make trial of the snuff plaster, I determined to make the experiment, when opportunity presented. This was not long wanting; and when called to a child laboring under all the symptoms of the early stage of croup, such a plaster (made by greasing a piece of linen and covering it well with Scotch Snuff) was directed to be applied to the chest. The event was most happy; the symptoms of tracheal irritation and harsh crouping cough ceased shortly after, the child fell into a profound sleep with a gentle perspiration, and by next morning was free from all distressing symptoms. The plaster was re applied for a night or two following, then discontinued. Since that time my family have been saved a great deal of anxiety and alarm, to which previously they were subject, as we were obliged to keep Coxe's hive syrup, tartar emetic, and all other articles resorted to, constantly ready to meet the attacks of croup, which were very sudden and frequent in very cold wet seasons. Since then, we have found nothing necessary but the snuff plaster. If a child is heard to breathe hoarsely, or cough with any thing of the dreaded ringing sound of croup, it is only necessary to apply the snuff plaster, and we feel under no further anxiety. Instead of being obliged to watch with the child all the rest of the night, when once the snuff is applied we go to rest again, with a feeling of entire security which we have never had the least cause to regret.

OBITUARY.

COMMUNICATED FOR THE LUMINARY.

Died on the night of the 18th ult. Mr. EDWARD MAXWELL, of Caldwell County, Ky. formerly of North-Carolina, after an illness of twelve days, aged 83 years and 6 months. He was for many years an Elder in the Presbyterian Church; lived an examplary life, and died as a christian.

THE DIVINE PURPOSE,

Displayed in the Works of Providence and Grace; in a series of twenty letters, addressed to an inquiring friend;

LATELY PUBLISHED,

And for sale at the office of the Western Luminiary.

Also, sold by Michael G Youce, Danville, Ky. and the Rev. Dr. J. L. Wilson, Cincinnati, Ohio.

Price 75 cts. per copy, or 8 copies for $5

RECOMMENDATIONS

Mr. Skillman—I have read the "Letters on the Divine Purpose," with interest and pleasure.—The Author, whoever he be, is 'a workman that need not be ashamed.' The style is modest, plain, perspicuous, and inoffensive; and the argument, in my judgment, invincible. The most tenacious opponent must read with respect for the author, if not with conviction.—The feebliest capacity, of those who believe the doctrine of Divine Sovereignty, can comprehend him, and must be enightened, edified and confirmed.—The work has my cordial approbation, co operation, and recommendation; especially to all whose sentiments are denominated *Calvinistic*, and who find difficulties on this subject, in their own minds, or who may be harassed by vigorous opponents. I wish you ample success in the publication, and desire that you consider me pledged for 50 copies. THOMAS CLELAND.

Mercer County, Ky. Aug. 10 1827.

Mr. Skillman—It gives me much pleasure to learn, that you are about to publish the *Letters on the Divine Purpose*. I have never met with a treatise on the same subject, and in so small a compass, which contains so much excellent matter, written in so plain and convincing a manner. These Letters, in my estimation, present the doctrine of Calvinism in a just point of light, and cannot fail to be read with interest and profit by every candid inquirer into the *Divine Purpose*, as that doctrine is stated in the Sacred Scriptures. JAMES BLYTHE.

Lexington, Ky. Aug. 15, 1828.

CARE OF CHILDREN.

Children ought not to be, unnecessarily, thwarted in their objects; which at a very early age, they pursue with eagerness. Let them, if possible, complete their projects without interruption. A child, for example, before he can speak, is trotting after a ball; the nurse snatches him at the moment, to be washed and dressed, and the poor child throws himself into a violent passion. Whereas, had she first entered into his views, kindly assisted him in gaining his object, and then taken him up, this trial would have been spared, and his temper uninjured.

We should avoid keeping children in suspense, which is often done from a kind motive, though with a very ill effect. If a child ask his nurse for a cake, and she can give it him, let her tell him so at once, and assure him that he shall have it; but, should she be unable to grant his request, or know it would be improper for him, do not let her say, "I will think of it, we shall see," but kindly and decidedly refuse him.

If he sees his mother going out, and petitions to accompany her, it will be better she should say "No," or "Yes," at once, for he will receive with ease an immediate but kind refusal; when, probably, he would cry bitterly at a denial, after his expectations had been raised by suspense.

When a child is to go to bed, we ought not to fret him for the last half hour, by saying every few minutes, "I shall soon send you to bed—Now, my dear, it is time to go —Now, I hope you will go;" but let him be told, that at such a time he is to go to bed, and when that arrives, no common excuse should prevent it.

We ought also to be guarded against attaching too much importance to trifles; from this mistake, many an useless combat arises in most nurseries. How often have I observed a nurse more disturbed, and a child more alarmed and fretted, at a torn or dirty frock, than at a breach of truth or a want of generosity. Here the lesser good is preferred to the greater, and the primary object of education forgotten.

By such measures as have been recommended, accompanied by a quick sympathy with the *peculiar* characters and *peculiar* infirmities of children, much may be done towards forming among them a *habit* of good temper. But such is the irritability both of mental and bodily constitution in childhood, that with our best efforts, we must not expect unvarying success.

From some hidden cause, generally to be traced to their bodily state, many children, perhaps all occasionally, are prone to a certain fretfulness or irritability, which will baffle every attempt to overcome it, and which, therefore, is rather to be borne with than opposed—never to be humored, but to be received with unmoved serenity and patience. In such cases, there appears to be no other method of proceeding—This indeed calls for great patience; but without patience who can perform the duties required towards children?

PARENTAL INFLUENCE.

In more than one instance, has the religious instruction, which fell from a mother's lips, while she was combing and dressing her boy's head, led him, in the years of manhood, to reflection, repentance, and steady piety. But fathers seem for the most part, to withdraw themselves from this service; and many of them, it is feared, part with their children at the grave, to meet them at the judgment seat, yet without having given them one kind persuasion to make their peace with God—without having offered one prayer that it might be well for them that they were born. And after all that can be said, or done, by the most successful Sabbath school teacher, a great work and a fearful responsibility rests with the parents of a child. This work is assigned to them, and this responsibility they cannot avoid. They may bless our schools as their auxiliaries; and, indeed, in some instances, they may feel as if their principal dependence was on them; yet will they not, on this account, relax an effort, or restrain a prayer, if they have any just apprehension of parental duty. It is under a deep sense of this labor and responsibility of parents, that the importance of religious publications to them, is suggested. They need their aid, especially, in the moral and religious department of education; and their indirect influence, thus brought to bear upon the rising generation, may effect more good than any other means equally cheap and simple.

ON FAMILY GOVERNMENT.

In spite of modern whims about liberty and equality, the government of a family must be absolute; mild, not tyrannical. The laws of nature, and the voice of reason, have declared the dependence of the child on the parent. The weakness of youth must be supported, and the violence of youth repressed, by the hand of age and experience. Parental tenderness is too apt to degenerate into parental weakness. "If you please, child," and "Will you, dear," are soon answered with, "No; I won't." The reins of government should be always gently drawn; not twitched like a curb bridle at one time, and dangled loosely at another. Uniformity in parents produces uniformity in children. To whip at one minute, and to caress, or let the culprit go unpunished, for the same crime, at another, cannot fail to injure the force of parental authority. Consider before you threaten: and then be as good as your word. "I will whip you, if you don't mind me," says the parent in a passion. "I am not afraid of it," says the child. The parent flies towards it in a paroxysm of rage: the child prefers flight to broken bones. "You may go now, but you shall have your punishment with interest, the next time you do so." "I don't believe that," thinks the child. It is experience that gives the parent the lie. "But," say you, "whips and rods were the scourges of the dark ages; the present age is more enlightened: in it law is reason; and authority is mildness." Beware of that reason which makes your child dogmatical, and that mildness which makes him obstinate.

There is such a thing as the rod of reproof; and it is certain, that, in numberless cases, arguments produce a better effect than corporal punishment. Let those be properly admonished, in case of disobedience: if ineffectual, try the harsher method. Never begin to correct till your anger has subsided. Cease not till you have subdued the will of the offender: if you do, your authority is at an end. Let your commands be reasonable. Never deliver them in a passion, as though they were already disobeyed; nor with a timid distrustful tone, as if you suspected your own authority.—Remember that scolding is the reverse of weighty reasoning. It is the dying groans of good government.—Never let it be heard under your roof, unless you intend that your house shall be a nursery of faction, which may, at some future time, rear its hydra head, not only against you, but in opposition to the parents and guardians of our country. Patriotism, as well as charity, begins at home. Let the voice of concord be heard in your family: it will charm your domestics to a love of order.

WATER YOUR TENDER PLANTS

It is much easier to set out and arrange a young plantation, than to make it grow and flourish. It is easier to gird on the harness and prepare for battle, than to fight through the ranks of opposing enemies. To speak without a figure, it is comparatively easy to commence a religious life, under the impulse of youthful zeal, and the favoring current of auspicious circumstances; but to hold out faithful to the end, is not so easy. It is therefore incumbent upon churches and ministers who have had large accessions of young converts to regard them as *tender plants*.

1. And in the *first place* protect them from rude and chilling blasts. The chilling blasts to which we allude are these; contention, spiritual apathy, coldness among brethren, and the eager pursuit of worldly things. *Contention.* The weak must not be received to doubtful disputations. If they be introduced to scenes of controversy and debate, to strife and emulation, and be cast upon the bickerings of contention and jealously, their ardent spirits will be paralyzed. Such unhallowed agitations will crush their feeble frames, and leave them to droop and wither under the influence of uncongenial elements. Do not expose them then to the collisions of contention. *Spiritual apathy.* Among long established professors of religion, who in the main stand correct and unimpeachable, there is often a degree of spiritual apathy, which is enough to curdle the warm and generous blood of the young Christian. This unfeeling temper may be found in all churches. Members, whose standing for age, experience, and wisdom, entitles them to respect and consideration, are so near the freezing point in religion as to make it hazardous to approach them. The torpid state of their hearts sheds around them a stupifying influence; and all who come within the circle of their apathy must partake of the benumbing effects of their conversation. They are orthodox: great sticklers for points of belief and modes of practice, but seem never to be warmed by a ray of devotion. Keep your *tender plants* from such an atmosphere. It will bring upon them blasting and mildew. *Coldness among brethren,* is another occasion of disastrous blight to the young plantation. *See that ye love one another with a pure heart fervently,* is a precept which must be exemplified by that church that would become a true nursing mother to her young children. If true religion has any one predominant feature, it is *Love to the brethren.* Take away this, and your church is a *dry nurse.* She has no refreshing nutriment, no consoling lenitives, no sweet attractions of cementing kindness. Abolish this and your church hangs together by the fibres of selfishness, her vital power is corroded by jealousy, and her bond of unity broken like the spider's web before the tempest. Your tender plants cannot find root in such a soil. Let them therefore be watered with the dews of Hermon, and with that which descended upon the mountains of Zion, where God commands his blessing, even life forever more.

Moreover, be careful to protect your *tender plants* from the withering influence of a worldly spirit. Young Christians upon their admission into the church are apt to count upon a high degree of spirituality among their senior brethren. They expect to find these established children of devotion, not indeed undervaluing by needless disparagements, the world in which the providence of God has placed them, but relinquishing to the world itself all the feverish anxieties of wealth honor, and emolument. How then must they be disappointed to find in the very bosom of the church the canker worm of covetousness, and the throb of ambition? How must their tender conscience bleed to witness among the candidates for the NEW HEAVEN and the NEW EARTH, wherein dwelleth righteousness, the keen pursuit of those earthly things which are at best, no more than clogs to impede the nobler aspirations of the soul? Let them not be cast upon the cruel mercies of such a world. Let them learn from the example of that piety which is ripened by wisdom and experience, to seek their home and portion in the skies.

2. In order to refresh and invigorate the tender plants which extensive revivals place in the Lord's vineyard, let the same prayerfulness, holy warmth of feeling, and godly zeal, which characterised the revival period, be continued after the revival begins to subside. Guard against the supposition that REVIVALS have their periods of necessary rise and declension. We are too prone in every thing to rise and fall with the current. It is not necessary for great declensions to follow great excitements. The same means that the Lord blesses to originate revivals. He will bless to perpetuate their spirit. Let the church grow together in love, and let the tender plants be watered with the constant dew of ordinances, with the tears of affectionate admonition, with the droppings of the sanctuary, with the pacific spirit of concord, and with all the fostering influences of divine grace.—*Col. Star*

THE EVENING SERVICE.

The deep tones of the church going bell were inviting the weary and heavy-laden to the house of prayer. The last rays of the setting sun were reflected from the spire, and had crowned the tallest trees with a soft golden light. A holy calm was breathed over the soul from surrounding nature, as when the evening gales are heard murmuring and dying away among the chords of an Æolian harp.

There they gathered to the house of prayer. The silent aspiration was ascending from many a pious soul, that the great Master of assemblies would vouchsafe his presence, and that the Holy Spirit would be there to impress the careless sinner with the solemnities of a coming judgment.

There were many in whose bosoms the voices of the choir, and the rich notes of the organ found a response, as they breathed in melting numbers the heartfelt prayer, that earth and all its scenes, its noise and its tiresome vanities, might be withdrawn and stand at the foot of the holy mount, while they went and worshipped. There was something in the appearance of that great assembly that impressed the mind with more than usual seriousness. They were all travellers to eternity; heirs of immortal blessedness or of endless pain. Some of them had come to worship God. A few were there, in the anguish of their spirits, to know what they should do to be saved, while the greater number had been attracted by the distinguished talents of the preacher.

He was a man whom God had blessed with a most superior mind, a feeling heart, and a persuasive eloquence. His prayer came forth from lips wet with Castalian dews, while, unconscious of the purity and the sweet simplicity of his language, he poured forth the deep emotions of his soul, and wrestled like the patriarch with God. He stood up to address the assembly, and a deep silence pervaded it. For a moment he looked around upon his hearers, that the sight of a multitude of dying men might awaken the sensibilities of his soul. The thoughtless and the gay were there; the man of the world, the infidel, and the veteran sinner. By his unaffected earnestness, he soon succeeded in gaining their attention; and the whole assembly seemed bending towards him, as a field of grain is moved by the wind. Smiles of admiration were seen upon their countenances, as he advanced a convincing argument, or illustrated his truths by a striking comparison. He seemed to feel that heaven or hell were depending upon his words, as with a heart overflowing with love, he reasoned with the impenitent upon sin and righteousness and judgment to come. He told them they were enemies to God, and under his wrath and curse; and soon the smile of approbation was changed for the blush of conscious guilt. The head of the thoughtless one had fallen in deep thought, and the streaming eyes of another were raised in prayer, and the broken sigh was heard, as if an arrow had reached the heart. He felt as if he was in Christ's stead, and prayed them all to be reconciled to God. He seemed as if he stood on the confines of time, and saw the fires of the last day kindling upon the world. The sensibilities of his soul were on fire; his thoughts fell with burning points upon the conscience, and the number of those who bowed that night in contrition, gave ample proof that the gospel, in the hand of such a preacher, and sent home by the influences of the Holy Spirit, was indeed the power of God unto Salvation.—*N H Obs.*

POLITICAL ARITHMETIC.

If there had been no deaths in the world, there would be at this day on the earth 1,730,000,000,000,000 (173,000 milliards.) As the continent contains at least 1557 billions of square feet, each person could have 9100 square feet.

On the other hand, as the number of deaths is to that of births as 10 to 12, there are born each year 36 millions of men: each day 98,400: each hour 4086; each minute 72: each second 1 and a tenth; and the deaths 1 every second.

WHY SOME MEN ARE INFIDELS.

I don't believe the Bible, said a little boy not ten years old, and brought up in a Christian family in Hartford; I don't believe the Bible said he to his little associate, looking very wise and big. What principle was at work here? The same precisely that made Voltaire, and Hume, and Paine infidels. It was the workings of a depraved heart—the natural aversion of the mind to the duties and restraints of religion.

When Dr Dwight entered upon the presidency of Yale College, a considerable proportion of the students, it is said, were infidels; and so proud were they of the distinction, that they assumed the names of the principal English and French infidels, and were more familiarly known by them, than by their own.

Now the infidelity of these young men was not the result of a careful examination of the subject, for they were profoundly ignorant of it; as was proved by the fact that in the first discussion of the subject by the President, they were ashamed of their principles, and renounced them; but from that natural bias against religion which we say is characteristic of young and inexperienced minds. It was the mere overflowing of pride and self-conceit; and this is the source whence it always springs.

There are some young men in New Haven, we are told, who affect to be infidels; mere striplings in age and mere dolts in knowledge; and there are many, we know, who have very loose and sceptical views of the doctrines of the Bible. But if these persons would only search for the origin of their sentiments, they would find that they spring from a cause which is as great a reproach to their understandings as it is to their hearts. They have never taken pains to examine the subject; they are grossly ignorant of it; they are sceptical and unbelieving just because they are ignorant of it, and do not like that their appetites and passions should be under the restraints of religion.—*Hawes.*

UNSANCTIFIED LEARNING.

The pious and learned Mr. Halyburton, Professor of Divinity in the University of St. Andrews, being asked, when a young man, by an aged minister, if ever he sought the blessing of God on his studies, ingenuously acknowledged that he did not. "Sir," said the minister, with an austere look, "unsanctified learning has done much mischief to the church of God." These words made a deep impression on his mind, and from that time he looked up to God for his assistance and blessing in the prosecution of his studies.

A SISTER'S LOVE.

There is no purer feeling kindled upon the altar of human affections, than a sister's pure, uncontaminated love for her brother. It is unlike all other affections; so disconnected with selfish sensuality; so feminine in its development; so dignified, and yet, with all, so fond, so devoted. Nothing can alter it, nothing can suppress it. The world may revolve, and its revolutions effect changes in the fortunes, in the character, and in the disposition of her brother; yet if he wants, whose hand will so readily stretch out as that of his sister; and if his character is maligned, whose voice will so readily swell in his advocacy.

PARENTAL INDULGENCE.

The indulgent parent, who takes pleasure in giving a child, after the age of eighteen months, all he craves, "should be represented," says a celebrated physician, "as a directing post in a cross road, with three indexes, one pointing to an ignominious death, one to a lunatic asylum, and the other to poverty and distress."

COURTSHIP.—The late Dr Fothergill, a pious and sensible Quaker, being informed that a gentleman at a house where he visited was paying his addresses to a young lady, desired leave to offer to him a piece of advice. The gentleman made a bow of submission to this oracle of wisdom. "Friend," said the shrewd and benevolent physician, "my advice is this—*that thou shouldst court in thy every day clothes.*"

REVIVALS.

From the Visiter & Telegraph.

REVIVAL IN ALEXANDRIA.

DISTRICT OF COLUMBIA.

A gentleman of this city (Richmond Va.) has furnished us with the following well written article respecting the progress of religion in the Rev. Mr. Walton's church and congregation in Alexandria. The facts stated in this article, together with the appropriate remarks on preaching, are from the pen of a gentleman who witnessed what he describes—and who was an attentive observer of the efficacy of the means which he would gladly see others adopt in their labors to promote the salvation of their fellow men. The communication from which we copy is dated October 3d, 1828.

"I had long been wishing to see what—at the south and west—is called a four day's meeting.—That pleasure I have now enjoyed. Such a meeting was held in the 2d Presbyterian Church, Alexandria, on the 18th to the 22d of September last. Besides the Pastor, there were present the Rev. Messrs Patterson and Danforth, of Philadelphia; and the Rev. Mr. Post, of Washington City. Friday was observed as a day of fasting, humiliation and prayer. The exercises were prayer meeting at 6 o'clock in the morning, also, at 9 o'clock; preaching at 11 o'clock; two prayer-meetings at 3 o'clock, and preaching at night. Nearly the same course was pursued on Saturday.

On the Sabbath the Lord's Supper was administered; thirty persons were admitted as the fruits of the previous excitement—some of them were baptized. While they were coming forward to enter into the covenant, they sung,

"Why was I made to hear thy voice,
And enter while there's room,
When thousands make a wretched choice,
And rather starve than come."

After they had taken upon them the bonds of the covenant, they sung, together with all the members of the church, standing,

"I choose the path of heavenly truth,
And glory in my choice,
Not all the riches of the earth
Could make me so rejoice.

Thou hast inclined this heart of mine,
Thy statutes to fulfil;
And thus till mortal life shall end,
Would I perform thy will."

The whole scene was unspeakably solemn and impressive. In the afternoon and evening the gospel was preached with the Holy Ghost sent down from Heaven. At the close of the evening service, those who were determined to seek salvation, and who desired an interest in the prayers of the church, were requested to come forward to certain pews which were appropriated to them, and while the church sung,

"Come humble sinner in whose breast
A thousand thoughts revolve," &c.

I think there were at least fifty who came up—After conversing and praying with these, and exhorting a crowd of spectators to flee from the wrath to come, the assembly was dispersed about 10 o'clock. On Monday morning there was a prayer-meeting at 6 o'clock, and preaching at 10 o'clock. This was on the whole, the most interesting part of the occasion. Brother Danforth remained during the week following and preached or attended a meeting of some kind every night—besides there were frequently small circles of christians assembled in different parts of the city to pray for the outpouring of the Holy Spirit. On Monday night the congregation was larger, and more appeared to be impressed, than at any previous time.

On Tuesday night the prayer-meeting was transferred from the Session Room to the church, and the church was full. Since the communion about thirty persons have experienced a hopeful change, and more than that number, it is believed, are still anxious. The meetings are still full, and the prospect of a permanent revival is now better than at any former period. There had been a gradual progress making towards this state of things for more than a year; during which period about 90 communicants have been added to the church.—Some of these had been notoriously wicked, and some had been as much distinguished for their morality. Many are heads of families, and now they *rejoice, believing in God with all their houses.*

During the late meeting I have witnessed the effects of a measure of which perhaps some good people may entertain doubts—I refer to the practice of calling upon those who have determined to seek salvation, to come out and take a seat by themselves. I confess I have once had my doubts with regard to the propriety of this measure; but they exist no longer. I am now entirely satisfied that when there is much excitement in a congregation, so that any—however few, will venture to come out, the effect will be good.

In the first place it gives a blow to that pride which is the greatest obstacle in the way of a sinner's salvation. Shame is a great difficulty with many—it holds them back as if they were bound with a cord, and that too, even when they are in great distress. But as soon as they come forward in this public manner, as they often will, if invited at the close of an impressive discourse, this cord is broken, or it is made to operate in a different way, they are now ashamed to go back to their wicked companions lest they should be laughed at for their weakness and versatility. In short, they feel that they have erected a barrier, which cannot be easily passed, to prevent their return to their former course of life.

In the next place it immediately secures an interest in the prayers of christians. It is often the case that christians have so little hope of certain persons that they neglect to pray for them—so it may be with regard to some who are very anxious, but who will not let their feelings be known—Now if these persons should come out and openly declare their determination to seek the salvation of their souls, every christian present would immediately begin to pray for them, and a fresh impulse would be given to the spirit of prayer in the congregation, which is an advantage that cannot be too highly estimated. The plan here pursued was to dismiss the congregation at an early hour, and request those who felt disposed to remain, to do so They generally took their seats, and very few left the house until again admonished that it was time to disperse.

Again, I have seen the wisdom of guarding against that indulgence of feeling, and those protracted efforts in praying, singing, and exhortation, which must in the nature of things, soon exhaust the energies of both the body and the mind, and thus *run down* a revival which might by prudence, perseverance, and enlightened zeal, be kept up for months and years. This revival has now existed for about fifteen months, and has been steadily gaining ground; whereas, if matters had been pushed to extreme, and efforts had been employed which could not have been sustained, our church would now have exhibited the feebleness and the apathy of exhausted nature, instead of that happy state of feeling which promises an indefinite continuance of the work.

Once more. I have seen the efficacy of that mode of preaching which appears to me to have been employed by the Apostles, and which is so well adapted to the actual condition of man. The duty of immediate repentance has been much insisted upon. Sinners have been urged to forsake their sins and to commence the practice of every known duty immediately, relying upon the atonement of Christ for the pardon of all that is past, and upon the grace of Christ to renew their hearts and to fit them for the service and enjoyment of God. Much labor has been employed to make it perfectly clear that provision is made in the gospel, for the pardon and salvation of every sinner who will submit to God and return to a state of willing obedience; that every one is bound *immediately* to accept of this provision which is so freely offered, and that nothing prevents any from doing so, but unwillingness, arising from the pride and rebellion of their hearts, that this state of feeling is utterly inexcusable, and that while it continues their guilt is increasing every moment. When any have asserted that they had done every thing in their power, and yet had not experienced relief, they have been referred to our Lord's words, "Come unto me all ye that labor and are heavy laden, *and I will give you rest.* The conclusion was, that however many things they had done, they had not come to Christ, and they were urged to come immediately, as the only possible way of obtaining relief. They have been assured that God has only one way of saving sinners, and that he never will go out of that way to accommodate those who may not be pleased with it. This kind of dealing, when not counteracted by the opposite doctrine, which tells the awakened sinner that he cannot do any thing, and that he must quietly wait the Lord's time, has generally issued in a speedy and happy conversion.

The means employed to awaken the church have been such as the following;—frequently bringing the subject of revivals before their minds in preaching, in exhortations at prayer-meetings, and by reading narratives of revivals, such as often appear in religious periodicals—engaging them to set apart some portion of every day, i. e. from one to three o'clock, for the seecial purpose of praying for the outpouring of the Holy Spirit—visiting and personal conversation with the members—and urging on all proper occasions this truth, which professors are generally so slow to receive that EVERY ONE *has a great work to do and great responsibility resting upon him;* that all, young and old, male and female, must set their shoulders to the work, and enter *into the very spirit of it,* before they can reasonably calculate on seeing much accomplished. The result, under the blessing of God, has been, that many among us have for some time past, had new views and feelings on this subject; they have been aroused from their apathy to feelings of deep concern for the cause of Christ and the salvation of souls; they have renounced that selfish religion which is contented with personal ease and safety, and which is consistent with supreme devotedness to the interests of this world, and they have begun to live and act and feel for God, for his church and for the souls of their dying fellow men. The effect of this change has been a great increase of religious enjoyment. They experience from every effort to glorify God and to do good to the souls of men, a happy re-action upon their own souls; and this is just what we are taught to expect in the Bible. *The work of righteousness shall be peace and the effect of righteousness,* i. e of doing right—*shall be quietness and assurance forever.*

REVIVAL IN ANDERSON DISTRICT. S. C

Extract of a letter from the Rev D Humphrey to the Editor of the Charleston Observer

The Sabbath School mentioned in this extract, had undoubtedly disseminated divine truth in that place and prepared the minds, of the people for this signal work of the Holy Spirit. The letter is dated *Anderson Dist. Sept* 17, 1828.

Dear Brother—The Lord has again poured a blessing upon this part of Zion. I do firmly believe, that the dawn of a brighter day than we have before seen, has now appeared. I hope the time is already come, when this moral wilderness will bud and blossom as the rose.

Last Monday morning ended a four day's meeting at Providence, where, for more than a year past, we have had a large and well conducted Sabbath School. One hundred and ten were enrolled on the anxious list; more than forty came forward, and gave themselves away to God in an everlasting covenant. Some others were entertaining a hope that they had experienced a gracious renewal, but are waiting for a clearer evidence of their personal interest in the Saviour.

Nearly one thousand were tented on the ground, including some black persons at each tent. There was manifested much deep feeling, but no noise. Some more interesting particulars, relative to the Sabbath School, you may expect hereafter.

CLELAND'S HYMNS

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